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DR. BUCKMINSTER'S
DISCOURSE
AT THE
ORDINATION OF HIS SON,
JAN. 30, 1805.

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THE
DISCOVERY

OF THE
DISCOVERY

AT THE

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A

DISCOURSE,

DELIVERED AT THE

ORDINATION

OF THE

SACR. OF

REV. JOSEPH S. BUCKMINSTER,

TO THE

PASTORAL CHARGE

OF THE

CHURCH IN BRATTLE-STREET, BOSTON.

AND THE MOST

REVEREND BROTHERS, MEMBERS OF THE SACR. COLLEGE

BY JOSEPH BUCKMINSTER, D.D.

PASTOR OF THE NORTH CHURCH, PORTSMOUTH, N. H.

THE BARNUM

THE BARNUM

GIVING NO OFFENCE IN ANY THING, THAT THE MINISTRY
BE NOT BLAMED.

Boston :

PRINTED FOR YOUNG & MINNS, PRINTERS TO THE STATE,

—*—

1805.

TO THE
CHURCH AND SOCIETY,

WORSHIPPING IN BRATTLE-STREET, BOSTON,

THE FOLLOWING

D I S C O U R S E,

WITH SENTIMENTS OF ESTEEM AND RESPECT,

AND THE MOST

FERVENT PRAYERS FOR THEIR RELIGIOUS PROSPERITY,

IS DEVOUTLY INSCRIBED,

BY THEIR HUMBLE SERVANT,

THE AUTHOR.

A

DISCOURSE, &c.

TITUS, 2d CHAP. part of the 15th VERSE.

LET NO MAN DESPISE THEE.

THIS laconic sentence, from the pen of Paul the aged, is addressed to Titus, his own son after the common faith. It closes an important paragraph in a series of inspired counsel and admonition, in which the affection of a parent is happily mingled with the fidelity of an Apostle. It contemplates Titus in the character of a young minister, or evangelist, left by the Apostle "at Crete, to set in order the things that were wanting, and to ordain Elders in every city." With an eye to his whole ministerial duty and deportment in this important station, the Apostle says: "Let no man despise thee."

To explain, illustrate, and enforce this parental and apostolic charge, will be the business of the ensuing attempt; which, if it be executed with any degree of discretion and fidelity, may lead into a train of reflection not unsuited to the solemnities of the day, nor unworthy the serious consideration of those, who are "set for the defence of the gospel," whose first desire it must be, as it is their highest honour, "to magnify their office." For the success of this attempt, the

gracious presence and aid of that glorious Being are devoutly solicited, "who walks in the midst of his golden candlesticks, and holds the stars in his right hand;" and may your attendant aspirations "hold up my hands."

The language of our text, though resembling that of a mercurial son of honour, giving instruction to his pupils to repel every indignity, and revenge every insult, must not be supposed to concur with his in import, to be dictated by the same spirit, nor to countenance, in the remotest degree, that infuriate method of repelling disgrace. Such a supposition would be utterly inconsistent with the spirit and genius of the gospel; with the meekness and gentleness of Christ; and with his express charge to his disciples, as they would support any claim of relationship to him, "to forgive their enemies, bless their persecutors, and pray for those, that loaded them with curses."

Neither can we suppose that the Apostle could betray so much ignorance of human nature, as to imagine, that any character could faithfully discharge the duties of the Christian ministry, and escape the open obloquy, or affected contempt of those, to whom "a crucified Saviour is a stumbling block, and the preaching of the cross foolishness." The Apostle's own experience, in unison with that of his brother Apostles, and of their divine Master, forbid our imputing to him such an imagination.

The obvious import of the words of the text, the spirit of the Apostle's charge, is; that in the whole circle of ministerial duty, in the diversified offices of his elevated station, Titus should so acquit himself,

as to give no just occasion for the blush of friends, or the contempt of enemies ; but that in all things, he should “ study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

No wounds more deeply affect ingenuous minds, than those, which are made by the shafts of contempt ; yet these fester and corrode in proportion as those shafts are pointed by our own imprudence, or barbed by a series of inexcusable improprieties. To expect the faithful minister of Jesus Christ to escape censure and contempt from the infidel, the ignorant, and the immoral, whose hearts and lives are at war with Heaven, and whose ears are closed to the counsels of wisdom, is a utopian expectation. This is a part of the affliction of the gospel, of which those must expect to partake, who are invested with its honours. Our divine Master, foreseeing this trial, prevents us with a cordial suited to its nature. “ Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven.” All that is enjoined, and the most that can be expected from a minister of the gospel is, that there should be nothing in his public duty, or private walk, that can merit the pity of the pious, or the contempt of the profane. This every minister is bound to attempt with the utmost circumspection, as he would fulfil his ministry, and preserve it from blame.

Beside many other considerations, the dignity of his office, the elevation of his station, and the design and influence of the Christian ministry, enforce this upon him with powerful energy.

However the ministry be esteemed in the world, it is of divine appointment. It is an important branch of the glorious plan of grace, concerted in the councils of heaven, for counteracting the designs of Satan, and recovering sinners from the degradations of the apostacy to glory, honour, and immortality.

The levitical priesthood was of divine appointment. "No man took that honour upon himself, but he that was called of God, as was Aaron." But that ministry necessarily partook of the darkness and imperfection of the dispensation, to which it belonged. The gospel ministry excels that in dignity, in proportion to the increased light, spirituality, and extent of the dispensation, of which it is a part. The Apostle justifies this idea, when he says: "If the ministration of death was glorious, shall not the ministration of the Spirit be rather glorious? For if that which was done away was glorious, much more that which remaineth is glorious."

The appointment of the gospel ministry we trace to the Lord Jesus Christ. In his mysterious person "dwelt all the fulness of the godhead bodily;" and to him as Mediator, and head over all things to the church, all power in heaven and on earth is committed. Having chosen his disciples, and taken them under his personal instruction, during his public ministry in the world, when he was about to leave it, he commissioned them, saying; "As the Father sent me into the world, even so send I you into the world." After his resurrection, he renewed their commission in terms, that forbid our limiting it to his extraordinary messengers. "Go into all the world, and preach the

gospel to every creature ;—disciple all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and **LO I AM WITH YOU ALWAYS EVEN UNTO THE END OF THE WORLD.**” Then, in language which stamps inconceivable importance upon the office, he says: “He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.” When our risen Emmanuel “ascended up on high, and received gifts for men,” he gave Pastors and Teachers, as well as Apostles, Prophets and Evangelists, “for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” These divine testimonies, rendered peculiarly solemn by the circumstances that attended them, must acquit from arrogance every legitimate minister of the gospel, who claims a divine origin for his office.

The end and design of the gospel ministry increases its claim to esteem and respect, and our anxiety lest we expose it to contempt.

In the modest, though expressive title of *Servants of Christ*, his humble ministers delight to be known; but the Holy Ghost, to express the nature of their service, and the design of their appointment, styles them “pastors and teachers—bishops, presbyters, and overseers—rulers over God’s household—stewards of the mysteries of the kingdom of heaven—labourers in God’s vineyard—builders in

his temple—ambassadors of Christ—and workers together with God.” How justly may we tremble while we repeat these titles! “Workers together with God!” Instrumental agents in that plan of grace, which combines the most glorious display of divine perfection, with the highest happiness of redeemed sinners; in the execution of which the Son of God became incarnate, suffered, bled, and died on the accursed tree; in the application of which, the human mind is enlightened, the guilty conscience pacified, and the miserable subject, rescued from the power and pollution of sin and Satan, is raised to life, liberty, and happiness; of which happy trophies of this plan of grace, an innumerable multitude will eventually be presented to God, washed in the Redeemer’s blood, and clothed in his righteousness. The Apostle Paul’s commission to the Gentiles expressly asserts that he was sent “to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ.” Not that we are sufficient to these things of ourselves; all our sufficiency is of God, who alone makes able ministers of the New Testament, and instrumental agents in this great design, by committing unto them the ministry of reconciliation, appointing them to preach the everlasting gospel, to explain, illustrate, and enforce its doctrines and duties, its promises and threatenings, its rewards and punishments, and “as in Christ’s stead to beseech sinners to be reconciled to God.” To such earthen vessels has he committed the treasure of the gospel; and as it once pleased him, by the uncourtly instrument of rams’ horns, to begin to give his people pos-

session of the promised land, so now it pleases him "by the foolishness of preaching to save them that believe." "For though the preaching of the cross is to them that perish foolishness, to those who are saved, it is the power of God." For in the mystery of grace, by the appointment of God, the word received, and mixed with faith, works effectually on the heart, renovates the mind, transforms the whole man, and piety, righteousness, and charity become the ruling passions of his soul.

To feed this family of Christ, thus quickened and collected, to carry them on to perfection, to minister to them the sublimer mysteries of the kingdom of heaven, to guide, guard, and comfort them through their weary pilgrimage, and to present them at last "a chaste virgin to Christ," is a superadded design, and a most delightful office of the Christian ministry.

The instituted influence of the Christian ministry shall close its present claim to dignity and respect.

The time forbids my enlarging upon the mighty influence, and astonishing effect of the gospel ministry, upon the manners, habits, and state of the world, in the first preaching of the Apostles. Oracles were silenced; idols were deserted, and their temples demolished; superstition, ignorance and error fled; the ferocious passions of men were tamed; and pride, malice, and discord, yielded to order, benevolence, and piety. These omitted; where, in later times, has any nation obtained a just knowledge of God, or of moral, relative and social obligation? Where has any peo-

ple been favoured with a reformation of life and manners, or formed to social order and happiness, and the Christian ministry has not been the principal instrument? Where has liberty been enjoyed without licentiousness, or government been maintained without despotism, in the general neglect of religious institutions, or contempt of those, who are appointed to administer them? But God hath reserved the highest honour to the Christian ministry, in its personal and individual influence. When a Roman centurion was an object of special mercy, though angels were on the wing ministering to him, yet he must send men to Joppa, and call for Simon, that the grace and truth, by which he and his house should be saved, might be breathed through the lips of a minister of Christ. And when the great Apostle of the Gentiles was to be called into the gospel of God's dear Son, neither the light from heaven, which was above the brightness of the sun, nor the accents of Jesus, which accompanied that splendour, superceded the necessity of a minister of peace to complete the work so miraculously begun. I dare not say that men have not been brought to that "knowledge of God, and of Jesus Christ, which is life eternal," where a gospel ministry was either neglected or not enjoyed; but, it is presumed, the instances are very rare, in which persons have obtained a rational and comfortable persuasion of their title to heaven and happiness, and have supported that persuasion by a life of uniform piety and righteousness, who have not found themselves greatly indebted to this gracious institution. This view of the ministry is happily described by a modern English poet, who will be read with pleasure so long, as there is a friend

to correct sentiment, or a lover of evangelical piety in the world. With this description I would close this branch of my subject.

“ The pulpit, therefore, (and I name it, fill’d
 With solemn awe, that bids me well beware
 With what intent I touch that holy thing ;)
 The pulpit (when the sat’rist has at last,
 Strutting and vap’ring in an empty school,
 Spent all his force and made no proselyte)
 I say the pulpit (in the sober use
 Of its legitimate peculiar powers)
 Must stand acknowledg’d, while the world shall stand,
 The most important and effectual guard,
 Support, and ornament of virtue’s cause.
 There stands the messenger of truth. There stands
 The legate of the skies. His theme divine,
 His office sacred, his credentials clear.
 By him, the violated law speaks out
 Its thunders, and by him, in strains as sweet
 As angels use, the gospel whispers peace.
 He ’stablishes the strong, restores the weak,
 Reclaims the wanderer, binds the broken heart,
 And, arm’d himself in panoply complete
 Of heav’nly temper, furnishes with arms,
 Bright as his own, and trains by ev’ry rule
 Of holy discipline, to glorious war,
 The sacramental host of God’s elect.
 Are all such teachers? would to Heav’n all were !”*

But dignity of station does not make the man ; nor will elevation of office, weight of responsibility, or sacredness of character secure from contempt, where corresponding qualifications, and a congenial spirit and deportment are wanting. As in painting, the brightest ground most readily discovers the slightest soil, so

* Cowper.

folly in high places gives emphasis to shame. "And as dead flies cause the ointment of the apothecary to send forth a stinking savour, so does a little folly him that is in reputation for wisdom and honour."

Upon the qualifications necessary to secure the office of the ministry, or the character of the minister from contempt, the time forbids me to descant. Permit me summarily to observe, that to introduce ignorance or indevotion, infidelity or fanaticism, immorality or impiety into the sacred function, is to outrage all rules of propriety, and insult the common feelings of mankind; and to clothe with the priestly garments a heart undevoted to God, destitute of his fear, in rebellion against his authority in his written word, and unacquainted with his love and grace by Jesus Christ, is to lay a foundation for habitual farce, folly and infamy. The necessity of great care and watchfulness, as we would guard against contempt, is not, however, superceded by the possession of the most desirable qualifications. The men of the world, though destitute of the spirit, and incapable of discerning the mysteries of our holy religion, are accurate judges of propriety, and readily feel what it demands of those, who are put in trust with the gospel, and with the souls of men, and they readily discern the first symptoms of our "halting."

Upon a careless and negligent preparation for the public duties of our office, an inattention to the language and address with which we approach the throne of grace, or deliver the messages of the most High, it is superfluous to say any thing, in this age of philologi-

cal improvement, and in this region of literary polish and refinement. Nor would I willingly provoke the too just retort: "Physician, heal thyself." But in our care to avoid Scylla, are we in no danger from Charybdis? May not the sons of the prophets, by directing their principal attention to the science of words, and their principal energies to the beauties of style, and the elegances of composition, be in some danger of leaving their discourses empty of sentiment, destitute of solid doctrinal, practical, and experimental instruction? Will such discourses, though they may please the ear, and provoke applause, minister food to the mind, or comfort to the heart? and in the hour of reflection, when the hearer attempts to recollect and review what he has heard, will not his successive attempts, like those of the Trojan hero, embrace a shadow? Such exhibitions, in the view of the pious and discerning, convert the sacred desk, designed for dispensing the word of life, and delivering the whole counsel of God, into a theatre for displaying the talents of the preacher, and sounding his own praise. With what emotions should we meet the following address from an immortal soul committed to our charge?

" Will you play tricks—
 - - - - - in presence of your God?
 Or will you seek to dazzle me with tropes,
 As with the diamond on your lily hand,
 And play your brilliant parts before my eyes,
 When I am hungry for the bread of life?"*

In this connection will it be deemed indecorous to suggest, whether in our systems of education the dress

* Cowper.

and ornaments of science do not command greater attention and respect, and the solid and vital parts less, than they comparatively ought? Shall it be thought an object of as high importance to arrange in perfect symmetry, and garnish with perfect taste the dishes for an intellectual repast, as to furnish them with wholesome, savoury, and nourishing food? For ministers of the gospel, let the Apostle of the Gentiles decide. "I came not to you," says he to the Corinthians, "with excellency of speech or of wisdom, declaring unto you the testimony of God. And my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

As ministers of Christ, we are put in trust with the gospel; the sacred scriptures are committed to us as our general commission, and rule of faith. In such a trust, and with such advantages, to have no established principles of religion, or to conform them scrupulously to human creeds; to attempt to support them more by the arts of philosophy, the abuse of reason, or the subtleties of metaphysics, than by a "THUS SAITH THE LORD," is to merit the contempt of our discerning fellow men.

With studied design to reject the language of scripture in our devotional or didactic exercises, to fritter down its sublime and mysterious doctrines, or to explain away, by subtle and forced interpretations, their obvious import, though with the plausible pretext of rendering them more level to human comprehension, or in the charitable hope of conciliating the esteem of the boasters in human reason, is too manifest

a declaration, that we are ashamed of the mysteries of the gospel, and that we would compound with God in our subjection to his revealed authority. Such courtly deference to the wisdom of this world may, indeed, conciliate its *professed* esteem, but it is only, as we administer strength to its infidelity, and relax the restraints upon its ruling passions. A studied neglect of scripture language, or an apparent contempt of its plainness and simplicity in performing the offices of our sacred function, so that while the Bible furnishes us with a text, Plato, Seneca, or Aristotle fills up the page, is matter of grief to the pious, and of banter to the profane. It is to “begin in the Spirit, and to be perfect in the flesh.”

To be unanimated and unengaged in our appropriate duty; to address our petitions to God and discourses to men, as if utterly indifferent whether those were heard, or these regarded; or to elude as much as possible every occasional opportunity of fulfilling our ministry, or of beseeching sinners to be reconciled, gives reason to suspect, that we have taken the ministry by “constraint,” and not “willingly, for filthy lucre, rather than with a ready mind.”

As ministers of Christ we are not only pastors and teachers, but rulers over God’s household, and must maintain the discipline, which he has instituted.

In this arduous duty we should so combine candour with courage, piety with prudence, and an impressive sense of the authority of God with compassion to men, that no room should be left for despising our re-

proofs, nor suspicion excited that we "have men's persons in admiration because of advantage."

But the minister of Jesus must descend from the public duties of his elevated station, and tread the walks of common life. Though he is not of the world, yet he is in it, and must mingle in its diversified duties and trials. Like Moses he should descend with a commanding lustre upon him, and throw the light of his doctrines, and the force of his persuasion into his whole temper, spirit, and deportment. That minister, who, when in the desk seems as if he knew nothing but Jesus Christ and him crucified, and desired nothing but to espouse souls to him, and form them to his likeness, and, when out of it, conducts as if he were an utter stranger to his character and example, gives the ministry the deepest wound, and its adversaries their loudest triumph.

No man, that goeth this warfare, should unnecessarily entangle himself in the affairs of this life; nor give to any pursuit, foreign to his profession, such a share of his time or attention, as to excite the slightest suspicion, that his office is a sinecure, and its duties objects of secondary consideration. Still less should scenes of amusement, the pleasures of the palate, the parade of life, or any other species of personal gratification, have power to divert him from the call of professional duty, or render him inattentive to the slightest whisper of distress from the chambers of sickness, or the abodes of sorrow. The Apostle, having enumerated the leading duties of the ministry, charges Timothy "to give himself wholly to them, that his profiting might appear unto all."

A minister, who receives his commission from that perfect character, who when on earth said, "who made me a judge or divider over you," should never be a partizan in any cause, nor a zealot in any thing, but the honour of his Master, and the salvation of sinners; yet, upon every subject, as its importance demands, or reason and religion will aid him, he ought to be concerned to form an opinion, and when conscience requires, "either his own, or another's," he ought to be neither afraid, nor ashamed to avow it. That minister can scarcely fail to magnify his office and command respect, who constrains those who see him, and who know him best, to repeat this eulogy: "behold an Israelite indeed, in whom is no guile!" And that minister, who gives just suspicion that this eulogy would be misapplied, deserves opprobrium, and must meet disgrace. In fine, possessing the benevolence and charity of a John, the fidelity, firmness, zeal, and fervour of a Paul, the purity and righteousness of a James, crowned with the meekness and gentleness of Christ, the minister of the gospel should be "an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity," and with modest assurance be able to say: "brethren, be ye followers of me, and mark them that walk so, as you have us for an example." Such character and conduct will command respect, will silence obloquy, or destroy its force. The undisguised sentiments of the human heart are happily expressed by the poet, to whom I have been already repeatedly indebted.

"I venerate the man, whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof

That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves."

The time admonishes me to close. The many practical reflections, which the subject suggests, I must leave to the hours of devotional retirement, and solicit your indulgence for the addresses usual on these occasions.

For the plainness and freedom, the monitorial air and aspect of the preceding remarks, the candour of my Fathers and Brethren in the ministry will admit, as some apology, the relation in which the speaker stands to the youth, who is this day candidate for ministerial investiture. You know the heart of a parent. This anxious busy thing could scarcely be diverted from the image of a son, while professedly addressing superiours in age and standing. For the office of a censor he must be peculiarly unqualified, who needs so broad a mantle as the speaker, to cover his own faults. But clothed as we are, my brethren, with an office from heaven, combining in its design and influence the glory of God, and the salvation of men; living, as we do, in an age of infidelity and bold speculation, where principles that have been deemed self evident are denied, and practices that have received the sanction of earth and heaven are violated; when the foundations of moral and social obligation are attempted to be shaken, and the throne of Deity itself assailed; will exhortations to firmness, or admonitions to caution from any source, be deemed ill timed or improper? Circumstanced as we are at this day, from causes too delicate to be mentioned, with eyes in high places surveying our whole deportment, will it be

censured as unseasonable to stir up the pure minds of ministers with a remembrance of the counsels and cautions of their divine Master, repeated and enforced by his inspired Apostles? "God has counted us faithful," we trust, "in putting us into the ministry," and has not sent us this warfare without his divine panoply; yet, let us not forget that we are men, "subject to like passions as other men," liable to impressions from external objects, and to have our course unsuspectedly affected by the tides through which we must steer. We are put in trust with the scriptures, have the treasure of the gospel committed to us, and are set for its defence. In the discharge of our duty, we are to explain the way of life, to beseech sinners to be reconciled to God, and by doctrine and example lead the way to heaven. Let us never preach for doctrines the commandments of men, nor sit at any instructor's feet, but those of Jesus Christ, Let the scriptures employ our studies, and command our homage. Let us "stand in God's counsel, as we would turn sinners from their iniquities," and "study to approve ourselves to him, workmen that need not to be ashamed, rightly dividing the word of truth, and giving to every one his portion in due season." With the meekness of wisdom, and the freedom of conscious integrity, let us "declare the whole counsel of God, and make full proof of our ministry."

In our descent from the mount, and return to the walks of social life, let the bold and expressive metaphors, by which the Saviour has been pleased to describe our office and character, be honoured and explained by our whole deportment. Let our light enlighten

others, and the savouriness of our conversation render others savoury. Thus, though our office be sacred, our duty arduous, our temptations many, our conflicts severe, and our success small, we may hope to retire from the stage with the triumph of an elder brother: "I have fought the good fight, I have finished my course, I have kept the faith;" and to meet this plaudit from our Judge: "well done, good and faithful servant! enter thou into the joy of thy Lord."

Animated with the hope of this happy issue, and relying on the promise of sufficient grace, may the candidate for ordination, with modest confidence, prepare to gird on the ministerial armour.

MY SON,

THE day has arrived, in which you are to be completely invested with that office, divine in its origin, important in its design, and beneficial in its influence, of which you have been emulous from your earliest years, and which you have kept in view in your literary pursuits. While I have endeavoured to restrain your ardour, and check the rapidity of your course, motives of concern for the honour of the ark, and for your reputation and comfort influenced my conduct. But a power paramount to all human influence has cast the die; I bow submissive: "God's will be done."

In the hours of parental instruction, when my speech and affection "distilled upon you as the dew," you have often heard me suggest the cheering satisfaction, with which I presented you at the baptismal font, washed you in the name of the sacred

Trinity, and enrolled you among the members of Christ's visible family; would to God, I might now lead you, with the same cheering experience, to the altar of God, and "lead you to the Lord so long as you shall live." But the days are past, in which you may depend upon the offering of a parent. "To your own Master you stand or fall." God grant the response: "he shall be holden up, for God is able to make him stand."

You have heard something of the dignity, design, and beneficial influence of the ministerial office, and of the danger of exposing it to blame, and yourself to contempt. The feelings of a father would dictate to add much to what has been already said, but compassion to the feelings of the audience constrains me to desist. The train of providences, my Son, which have opened to you the solemnities of this day, though demanding grateful acknowledgments, should excite humble inquiry; "for what are you, or what your house, that God has brought you hitherto?" An effectual door is opened to you, and you have not many adversaries. Enter the sacred dome with reverence and humility, relying on the proffered aid of the Holy Spirit, and on the promised presence of our divine Emmanuel. "Let no man despise thy youth." "Shun youthful lusts." Rise superiour to the vain customs, fashions, and fripperies of this passing world; and remember you are put in trust with the gospel, and with the souls of men, for whom you must watch, as one that must give an account. But whither is my fond anxiety again hurrying me?—I commend you to God and the power of his grace, and with all the Father in my tongue, pray for the "good will of

him who dwelt in the bush, and for the blessing that fell upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." May no dreams of pre-eminence, nor coat of many colours, expose you to the contempt or envy of your brethren. While you seek their welfare, may your unsuspecting years never be ensnared by their wiles. May you never learn the language of the court of Pharaoh, nor sully the honour of an Israelite indeed; but may God make you instrumental, in the years of famine, of saving multitudes of souls by the bread of life; so that, whether I come and see you, or being absent I hear of your affairs, I may hear that you stand fast in the faith, striving for the furtherance of the gospel of Christ.

Indulge me a few moments in an address to the Church and Society usually worshipping in this house.

BRETHREN AND FRIENDS,

DISTANCE of residence forbad me to mingle my tears with yours under those melancholy providences, which, in too quick succession, called from your head your spiritual fathers, and covered you with sackcloth; but the shock in their death to religion and learning, virtue and friendship, was too great not to be felt at the remotest distance. The ways of God are dark and intricate, his judgments are a great deep; but wisdom and piety demand that we bow, worship, and adore. Different emotions, but scarcely less impressive, has the train of providences excited, which have opened to you the prospects of this day, and harmonized so numerous and respectable a society in the choice of a successor to such resplendent talents.

The heart of a Father, alive to the interests of a Son, and it is hoped not indifferent to the honour of the gospel, recoiled from the idea of his commencing his ministerial attempts upon so public a theatre, and before so enlightened an audience; and the hope that greater experience and longer delay would render him more equal to the duties of the ministry, and more worthy the esteem and respect of his fellow men, induced me to yield with reluctance to your early request to hear him as a candidate. But since your candour and charity have silenced my scruples, and your affection and judgment are become surety for the youth, and he himself has said he will go with you, I yield him to your request; mingling grateful acknowledgments with ardent wishes, that you may find your hopes and expectations realized, and in him receive an ascension gift from Christ, that shall be a lasting blessing to you and to your children.

Your politeness and attention, your liberality and munificence to former pastors, are a pledge and assurance, that my Son will be with you without worldly fear or carefulness; but parental anxiety suggests whether, from this generous source, dangers may not arise, though different in their nature, and less formidable in their attack, not less destructive in their tendency and issue. The youth of your pastor elect, his inexperience in the duties of his profession, a slender constitution, and delicate health, require that he should be master of his own time, and rigidly careful in the means of preserving his strength. Your friendship and affection will excuse that inattention to civilities, which these imperious circumstances will render necessary.

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If, in his public performances, your pastor has the power to please, and the happiness to edify, let your emotions issue in thanksgivings to God, and not in praises to men. “A man that flattereth his neighbour, spreadeth a net for his feet.”

The work upon which your pastor is entering is arduous, the station is elevated, the dangers and discouragements many. Strengthen his hands, and encourage his heart, by a diligent attendance on his ministry, a ready reception of the word of truth, and an exemplary conformity to the doctrines and duties, which he derives from the Holy Scriptures, and confirms by a “thus saith the Lord.” Especially bear him up by the arms of faith and prayer. Remember him always in your devotional seasons. Would to God there might not be a prayerless family in his charge, nor an individual, a stranger to the rational duties of the closet, or the sublime pleasure of communion with God. May God have you and your pastor within his holy keeping. May God shed down upon you unitedly his celestial dews, “that you may be like a watered garden, and like a spring of water, whose waters fail not.”

To this whole assembly I say, yet not I, but the Lord: “He that receiveth a prophet in the name of a prophet, shall receive a prophet’s reward.” “He that believeth on the *Son* hath everlasting life: and he that believeth not the *Son* shall not see life, but the wrath of God abideth on him.” To rescue from *this* wretchedness, and secure *that* glorious prize, is the gracious design of the gospel ministry, and of the patience of God in its continuance. “Take heed

then, brethren, that you receive not this grace of God in vain." Let your cordial belief of the messages of the gospel render the "preaching of the cross the power of God to your salvation." Then will the ministers of Christ "be a savour of life unto life" to your souls, and you will be their joy, even as they will be yours, in the day of the Lord Jesus.

AMEN.



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THE CHARGE,

BY THE REV. MR. CUSHING OF WALTHAM.

THE Charge being assigned to me, in performing that service, you will permit me, Rev. Sir, to be your friendly monitor on this interesting occasion.

In his governing providence God has called you to an honourable, but arduous office. Gifts are requisite to qualify you for it, grace, to animate you to discharge it faithfully. Would you adorn the sacred character, *covet earnestly the best gifts*; those of knowledge, of utterance, of prudence. Raise your heart to the Father of lights, in humble, fervent supplication, that he would furnish you with these, and every other good and perfect gift. As these are to be expected through the blessing of God on the use of means, join to your prayers close application to study. Meditate on divine things, *give thyself wholly to them, that thy profiting may appear to all. Give attendance to reading.* Study those books, which most tend to increase in you the dispositions and abilities proper for your office. But make the Bible your principal study; for when rightly understood and improved, it is able to *make the man of God perfect, thoroughly furnished unto every good word and work.*

If we are well acquainted with the doctrines of the gospel, and the arguments that support them; if we understand the duties of the christian life, the mo-

tives that enforce them, the hinderances of their practice, and the best method of removing these hinderances, we may, *by manifestation of the truth, commend ourselves to men's consciences in the sight of God.*

Be equally diligent to shine in every holy disposition. For this purpose, live a life of *faith on the Son of God*. Abide in him, and ever depend upon him for all needful supplies of divine influence. Then will you feel your Master's work a delight, and will vigorously exert your abilities for the glory of God, and the good of man. Your sermons will be scriptural and serious, your prayers fervent, your private conversation will naturally turn to subjects *good for the use of edifying*, and your life, as well as doctrine, will point out the path to heaven.

With pure and upright views, devote yourself to the service of God in the gospel of Jesus Christ. *Take the oversight of the flock willingly, of a ready mind*. Expect your reward from God only. The longest life quickly hastens to a period, Your time for service swiftly passes away, and will soon be irrecoverably gone; therefore *work the work of him that sends you, while it is day*.

Make full proof of thy ministry. Preach the word, reprove, rebuke, exhort with all long-suffering. Endeavour to be well acquainted with the circumstances and dispositions of your hearers, their prejudices against religion, and the rocks on which their souls are in most hazard of perishing. Adapt your discourses to their various necessities. *Study to shew thyself approved unto God, a workman that needeth not*

to be ashamed, rightly dividing the word of truth. Seek out and set in order acceptable words, that you may minister grace to the hearers.

Take heed to yourself, as well as to your doctrine. Let your life evince your belief of the doctrines you preach. Win the affections of all by an obliging, affable deportment; and by maintaining a suitable dignity of character, preserve their esteem. *The servant of the Lord must not strive, but be gentle to all men; patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth.* But though meekness should temper your zeal, remember that zeal in return should enliven your meekness.

You, dear Sir, are set for the defence of the gospel, in a day, in which the peculiar doctrines of christianity are denied and opposed, and a tender, circumspect behaviour ridiculed by some, who value themselves as standards of genius or politeness. In such a day, you will exert your courage and strength to stem that torrent of vice and infidelity that is spreading far and wide. *Contend earnestly for the faith once delivered to the saints.*

Suffer me, my friend and brother, to solicit your attention to the examples of the Apostles, especially the example of our Lord and Saviour; advert to their unremitting zeal in the cause of truth, and the service of immortal souls. Should desponding thoughts at any time arise in your mind, call in the aids of Christian faith and hope; call up the noble principles of love to Christ and his gospel;

exert a firm, pious resolution, that in the strength of Christ you will persevere in your duty, that your Lord and Master may be *honoured and pleased*, whoever is *offended*.

May God grant you health, a long and successful ministry, and a future crown of glory !

That you may be animated to diligence and perseverance in your christian and ministerial labours, I only add: *your work is with the Lord, and your reward with your God.*

AMEN.

THE
RIGHT HAND OF FELLOWSHIP,

BY THE REV. MR. EMERSON.

THE kingdom of Jesus Christ, in its constitution and laws, and in the temper, manners, and discipline of its subjects, is essentially different from the kingdoms of this world. The spirit of the world is proud and tyrannical; that of the gospel unassuming and mild. Earthly empires are commonly founded by ambition, and cemented with blood; but the basis of the christian religion is humility, and its superstructure is love. YE KNOW THAT THEY WHICH ARE ACCOUNTED TO RULE OVER THE GENTILES EXERCISE LORDSHIP OVER THEM; AND THEIR GREAT ONES EXERCISE AUTHORITY UPON THEM; BUT SO IT SHALL NOT BE AMONG YOU: BUT WHOSOEVER WILL BE GREAT AMONG YOU SHALL BE YOUR MINISTER; AND WHOSOEVER OF YOU WILL BE CHIEFEST SHALL BE SERVANT OF ALL. FOR EVEN THE SON OF MAN CAME NOT TO BE MINISTERED UNTO BUT TO MINISTER, AND TO GIVE HIS LIFE A RANSOM FOR MANY. CALL NO MAN YOUR FATHER UPON THE EARTH; FOR ONE IS YOUR FATHER WHO IS IN HEAVEN. NEITHER BE YE CALLED MASTERS; FOR ONE IS YOUR MASTER EVEN CHRIST, AND ALL YE ARE BRETHERN. The nature of christianity, and the rights and duties

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of christians are here fully developed; nor could the folios of a hundred St. Augustines display them more perfectly. By these everlasting statutes of our Lord, it not only appears to be the privilege and glory of the christian to exercise his own reason in the concerns of religion; but it is also manifest, that other jurisdiction over the conscience, than that of Jesus Christ, is utterly needless.

For what purpose, then, my brethren, have we assembled in this house of prayer, and observed the forms of solemn ordination? Not to show that we have dominion over your faith, but that we are helpers of your joy. As elders and messengers of other churches we come hither, not to prescribe the articles of your creed, or the modes of your worship, but to express our joy in beholding your order, and the steadfastness of your faith in Christ; not to dictate or overrule your choice of a teacher, but to recognize him whom yourselves have elected, and to salute him in the name of the Lord.

I therefore, Rev. Sir, in the name, and by direction, of my fathers and brethren in the ministry, composing this council, give you the hand of christian fellowship. Receive it as a sign of your equality with us, as to all the privileges of a christian bishop. It is a pledge of our future counsels and aid in fulfilling your duties, of our satisfaction in your abilities, confidence in your integrity, joy in your prospects, and hope in your success.

There is also reciprocation, my brother, in this apostolic ceremony. You now put a seal upon the

performances of the day. We hold you obliged by this rite, not indeed to make determinations unauthorized by the scriptures, but to be disinterested and ardent in search of truth, and at once bold and prudent in maintaining it. We do not consider you henceforth as pledged to accompany us in our speculations, or to believe us infallible in all we teach. But we do think you obliged to be fair and manly in controverting our opinions, just in restraining your partialities, and candid in judging of our talents and principles. Especially are you hence bound to cooperate with us continually in pulling down the strong holds of infidelity and vice, and in building up the interests of piety, order, and holiness, which are the cause of God and of Christ.

In the full persuasion, that your bosom swells with these benevolent designs, we leave you with our best wishes and our fraternal benediction. May the God of your fathers bless you. May HE, who erst hallowed the lips of the youthful Isaiah, touch your tongue with the fire of celestial eloquence. May your words ever carry conviction and reproof to the sinner, and be full of consolation to the saint. With that wisdom, which is grey hair to a man, and the unspotted life, which is old-age, may you attain the end of life very long before called to leave it, and finally exchange your labours in the church upon earth for a crown of eternal glory!

Beloved brethren of this church and congregation. With the transactions of the present hour you naturally associate the events of other years. You call to mind

the history of your society, which has existed more than a century. With gratitude to Providence, you reflect upon its flourishing state under the care of a COLEMAN, venerable for his piety and learning; of a COOPER, eminently useful and beloved; of his son and successor,* whose talents, literature, patriotism, and urbanity, rendered him not only the boast of the church, but an ornament to his country; and of the late eloquent and beneficent THACHER, whose charming accents still vibrate in our ears, and whose memory will never be erased from our hearts. When this burning and shining light was extinguished, our path also was darkened, and we were in heaviness through our affliction. And God is our witness, that we have not ceased to make mention of you in our prayers, that he would not always leave you as sheep having no shepherd; but that he would give you a pastor after his heart.

Such a gift, in answer to your and our supplications, we trust, he is bestowing upon you. Behold the young servant of the Lord whom you have chosen, the shepherd who comes to gather you in his tender arms to the fold of Christ, and to carry your lambs in his bosom! Verily this is the day which the Lord hath made; we will rejoice and be glad in it. Let this day be joyful, let no darkness rest upon it. Let God regard it from above, and let no cloud of sorrow, nor shadow of grief, obscure its splendour.

Why should I dissemble, brethren, my pleasurable emotions on this occasion? Or deny that, on contrasting my offices in this holy desk, I number the

* Rev. Samuel Cooper, D. D.

present among the happiest moments of my life? You have often made me a mourning witness of your afflictions; and I have sometimes tried to soothe those wounds in your hearts, which God only can heal. But never before has it fallen to my lot to offer you such sincere and pleasing congratulations; nor can I forbear to repeat them in the language of inspiration. **ARISE, SHINE, FOR THY LIGHT IS COME, AND THE GLORY OF THE LORD IS RISEN UPON THEE. SHAKE THYSELF FROM THE DUST, O DAUGHTER OF ZION; PUT ON THY BEAUTIFUL GARMENTS, FOR THE DAYS OF THY MOURNING ARE ENDED.**

The first thing I noticed when I stepped
 out of the car was a warm breeze
 that felt like a gentle embrace. The
 sun was shining brightly, and the
 birds were singing in the trees.
 It was a beautiful day, and I
 felt like I had found a new world.
 The air was fresh, and the colors
 were vibrant. I had never seen
 anything like this before. It was
 a truly amazing experience, and
 I was grateful for every moment.
 The world was so full of life and
 beauty, and I was so lucky to
 be here. I had found a place
 where I could be myself and
 enjoy every second. It was
 a dream come true, and I
 was so happy to be here.

CHAPTER II

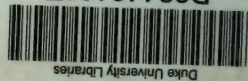
The next day, I went to the
 market to buy some fresh
 produce. The market was
 bustling with activity, and
 the air was filled with the
 sounds of people talking and
 the smells of fresh food. I
 was in good luck, as I found
 everything I needed. The
 vendors were friendly and
 helpful, and I was able to
 get some great deals. I was
 so happy to be here, and I
 was looking forward to the
 day ahead. It was a truly
 wonderful experience, and I
 was so grateful for every
 moment. The world was so
 full of life and beauty, and
 I was so lucky to be here.



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